

*Smayth (A.)*

# S E R M O N

PREACHED IN

15.

Christ-Church, DUBLIN,

On *Tuesday* the 23d of OCTOBER, 1753,

Being the ANNIVERSARY of the

*IRISH REBELLION,*

Before his GRACE

*LIONEL* DUKE of *DORSET*,  
Lord Lieutenant General and General Governor of  
*IRELAND*;

And the LORDS SPIRITUAL and TEMPORAL in PARLI-  
AMENT Assembled.

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By *ARTHUR* Lord Bishop of *DOWN* and *CONNOR*.

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Published by His GRACE's Special Command, and by Order of  
the HOUSE of LORDS.

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D U B L I N :

Printed for JOSEPH LEATHLEY, in *Dame-street*, 1753.

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*Die Sabbati 27<sup>o</sup> Die Octobris, 1753<sup>o</sup>*

**I**T is Ordered by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House shall be, and are hereby given to the Lord Bishop of *DOWN* and *CONNOR*, for His Sermon preached before this House the Twenty-third Inst. at *Christ-Church*; and his Lordship is hereby desired to Print and Publish the same: And that no Person do presume to Print the said Sermon, but such as His Lordship shall appoint.

*Hen. Baker Sterne, Cler' Parliamentor.*

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In the twelfth Chapter of the Book of the Prophet ISAIAH and the first Verse.

*And in that Day thou shalt say, O Lord I will praise thee, though thou wast angry with me, thine Anger is turned away, and thou comfortedst me.*

**A**MONGST all the Attributes of God, there is not one which we are more concerned to believe and frequently to reflect upon, than His Care and Regard for His Rational Creatures; this is the Foundation of all our Religious Worship, and the Root of all our Expectations and Fears on Account of our Demeanour and Conduct in this Life.

THIS Care of His does not only appear in the general Laws imposed upon Nature, by the gracious Disposition of Things for the Support and Comfort and Continuance of Mankind, but sometimes also by the immediate Application of His Power on proper Occasions for their Instruction, Admonition or Relief.

IN the earlier Ages of the World, His Presence was visible upon Earth, and palpable Miracles were frequently wrought for the Chastisement, for the Safety, or for the Conviction of His People. But though For Reasons beyond our Knowledge, and perhaps above our Comprehension, He has not been pleased, in these latter Ages by any unquestionable Report of History, to interpose so sensibly in the Affairs of Mankind as visibly to suspend the Laws of Nature upon their Account; yet, without all Doubt, He still doth often in an extraordinary Manner direct the Affairs of this World; and so orders it by the Management and Conduct of second Causes, as to bring about Events, which in the ordinary Course of Nature would have run in another Channel: And indeed we find amongst the Transactions of Men, Passages so unexpected, so far exceeding human Foresight and Wisdom, that the Hand of God is almost manifest in them: Panicks struck into great and brave Armies; amazing Discoveries of Conspiracies and Treasons; the Prepossessions and Passions of Men on a sudden, without sufficient apparent Cause altered and quieted, with other similar Events; probably intended to humble the Pride and Self-sufficiency of Men and direct them aright in whom they are to place their Confidence, by shewing them that *the Race is not always to the Swift, nor the Battle to the Strong.*

As this Doctrine of the Providence of God is well grounded in itself, it is likewise of the utmost Consequence to us in the Course and Conduct of our Lives, and should be carefully cherished and kept alive in our Breasts; it is our surest Safe-guard against falling into Vice; our greatest Encourager in the Practice of Virtue; our chief if not our only Support in Afflictions; our best Monitor how to use  
our



our Prosperity ; and the Acknowledgement of God's Care and Kindness for us is at all Times our most reasonable and most exalted Happiness : We should therefore often reflect on the Incidents in our Lives, and observe where there are any signal Marks of God's Dispensations to us, and carefully treasure them up in our Memories, as a Fund of Thankfulness to, and Adoration of His Divine Justice and Mercy.

IF it is proper for us all to keep in Remembrance those Mercies and Chastisements which are sent to us respectively, our Obligation is much stronger to reflect frequently upon those, wherein, not only ourselves, but our Kindred, Friends and Country are concerned ; it is therefore with great Justice and Wisdom that the Legislature points out to us some of the most remarkable Instances, in which there are strong Appearances of God's immediate Interposition, and wherein the publick Interest is greatly concerned, and enjoins us either to Deprecate His Anger, Implore his Mercy, or approach Him with Thanksgiving and Praise. This is one of those Days which the Legislative Authority has wisely directed to be set apart for the last mentioned Purpose ; for, as upon this Day, by the Mercy of God, the City of *Dublin* was preserved from falling into the Hands of a perfidious and cruel Enemy, and the Protestant Religion in this Kingdom, with our Civil Constitution were kept, though bleeding and languishing, yet from totally expiring at the Foot of Popery and Anarchy ; and Time was given them to recover their wonted Strength and Beauty ; by which Blessing, the Foundation was laid for that Liberty and Happiness which we at present enjoy.

THE Points chiefly to be attended to in a proper Observation of this Day, are, the Occasion of preserving this

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Memorial,

Memorial, and the Use of it: The Occasion is very well known, and therefore does not need to be enlarged upon; the Uses to be drawn from it are various, according to those Parts and Passages in the History upon which we fix our Attention, and form such Reflections as may direct us in our future Conduct on similar Occasions, if they should ever arise, or may perhaps teach us to prevent them. My Design therefore at Present is to mention, in my Narrative of those Transactions, such Circumstances only, as I intend to form Observations upon; and I shall propose to your Consideration, such Reflections as I think naturally arise from those Incidents. And in this I shall confine myself to the four following Heads, namely,

1. The End and Design proposed by the Plot.
2. The Secrecy with which it was conducted.
3. The Means made Use of in bringing it to Maturity.
4. And, the final Event and Issue of it.

The End and Design of it, in its full Extent, was to root out all of *English* Birth or Parentage; to abolish the *English* Laws and Government, and to extirpate the Protestant Religion in this Kingdom. But as the Interests of the Confederates, as they called themselves, were different, their Schemes were so too; however they all agreed in the Establishment of the *Romish* Religion, by a total Extinction of Protestantism, and in rejecting the *English* Laws; and the Northern Rebels, (by far the most powerful,) joined by the whole Body of their Clergy, had also in View the Destruction of every one without Distinction, who, (tho' remotely,) had descended from *English* Parents, in which Sacrifice the *Roman* Catholicks themselves, if of *English* Extraction, must have fallen, to make Way for the Re-establishment of Frieries  
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and Nunneries, and the Restoration of all Lands and Improvements of Tythes to the supposed Catholick Owners; without examining into the Titles of the Possessors, whether they had been obtained by Grants from the Crown; Descent by Marriages, or by fair Purchase from the Original Proprietors. This was their Scheme, derived from Injustice and Cruelty; full of Doubts and Dangers in the Attempt; evidently fatal to the Projectors, if it did not succeed, and to the whole Common-wealth if it did: For let us suppose it had taken Effect in the Fullness intended; the Consequence must have been, that after this Land had been depopulated of it's most industrious and useful Inhabitants, the Country laid waste by their Loss; the Culture of it neglected by their Destroyers, intent upon Plunder and Rapine: After a few Months Riot in Blood and Profusion, a Famine must have ensued for want of Tillage, and thro' loss of Cattle wantonly destroyed; no Resource left for Supplies from abroad; endless Contentions amongst the Chiefs, (to be determin'd by the Sword) for the property of the Lands taken, and the Sov'reignty of the Country; and what is very probable, the Dominion and Empire, of it at last, to end Contentions, given up to the Pope, whose Country in which he resides is of all Christian Nations the worst govern'd: and so this great fertile and free Kingdom, after an universal Desolation and Misery, must return to it's wretched Captivity under a Multitude of independent Tyrants, or be delivered up wasted to the Despotick Will of a foreign weak Sovereign, unskilful in governing, unable to retrieve or to protect it: and this is no groundless Conjecture, for in the Time of their highest Success, they admitted a Nuntio amongst them, who in the Pope's Name approv'd of and applauded their Enterprises, and

and they gave him the Sovereign Command by Land and Sea, Protesting themselves most constantly to remain in the Perpetual Obedience and Faith of the Apostolick See and of his Holiness; Indeed he soon gave them Proofs by his Insolence and Tyranny of the Government which they had to expect under Him. The only Gainers by the Success of the Enterprize, (if any thing can be called Gain in the Ruin of one's Country) would have been the Chiefs of the *Irish* Septs, and the Romish Clergy; all the rest of the Poor deluded Natives would have been undone: If this be the Case, what Arts could engage them so universally to embarque in so desperate and foolish an Undertaking? Attachments to Families and Names, the Old Hatred rekindled and blown up into a Flame, the Offer of the Spoil of an industrious and flourishing Plantation, and the Assurance of eternal Salvation for taking the Lives from an unprovoking, unsuspecting, unresisting People, or as the Pope in His Bull to them expresses it, for *gallantly doing what in them lay to extirpate and totally root out of Ireland, those Workers of Iniquity who had infected the Mass of Catholick Purity with the Pestiferous Leaven of their Heretical Contagion.* It is certainly more conducive to the Temporal Interest of the Bulk of the Roman Catholicks of this Kingdom to remain peaceably under the present Government, than to attempt or even to accomplish a Re-establishment of their Religion by such Methods as were used, or indeed by any Methods: They live under a milder and freer Government than the Genius of Popery will admit of; in their present Situation they feel but a small part (tho' it lies heavy) of the Weight of the Romish Priesthood, either on their Consciences or Fortunes; they have the same Benefit of the Laws with the best and  
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most conforming Subjects; the Way is open to them to enrich themselves by Industry and Skill in Husbandry and Farming, by Ingenuity in Arts and Manufactures, and by engaging in Foreign Trade; and they may as they please, enjoy the whole Fruits of their Labour unenvied, unmolested; and doubtless they have a much greater Liberty of Person, Security in Property, and Advantage and Protection in Trade by the Connexion of this Kingdom with *Great-Britain*, than could be acquired by any Separation from it; as for Inheritances in Land, or Offices in the State, they are in no wise necessary to Man's Happiness, nor can they possibly fall to the Share of the Bulk of Mankind; and these they lost by their restless Impatience of living even in Partnership with willing Protestants; if they know their true Interest, they will never suffer themselves to be prevailed upon, by any secret Practises or foul Attempt to risque the Loss of the Remainder.

BUT they are told that the Power of absolving Subjects from their Oaths, and of destroying the Enemies of their Religion are Articles of Faith which they are bound in Conscience to believe and practice; they should well consider the Force of the Arguments of those who tell them so, before they give Credit to them; Men avowedly interested, are always to be suspected, when they preach Doctrines evidently Immoral as Articles of Faith. God has undoubtedly a Right to Command any of his Creatures to execute his Justice on any others; but before such Injunctions are obeyed they must be clear and precise and carry a Demonstration equal at least to the Evidence which we have of the Obligation of the Law of Nature of which He is the Author; for as high an Authority must be produced and as strong an

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Evidence

Evidence for the Repeal or Suspension of any Law as for the Original enacting of it. Now the Voice of God expressed by the Visible Creation every where commands universal Benevolence to the Whole Race of sensitive Beings, and by the Moral Law, commands Submission to the Legal Ordinances of Government; and these Orders of Nature are confirm'd by the Clearest Testimonies from the Reveal'd Will of God and the Constant Practice of our Saviour and His Apostles, and indeed are the Distinguishing Genius and Spirit of the Christian Religion. Now what are they confronted with by the Romish Priests? With broken and distorted Passages of Scripture, wrested to support a pretended Infallibility, which however they cannot agree where to place; and on this Foundation, doubtful at least to those who have not examined it, found very dangerous by those who have, they build a Doctrine which will sanctify Treason and Perjury, and justify the loosening of the Social Ties of every Moral and Divine Law, by which Mankind are bound to Humanity and Obedience. An End proposed which some Men think to be good, can never justify Means which all Men know to be bad: For the Wrath of Man worketh not the Righteousness of God: This pernicious Doctrine is the great Reproach of Popery, and will probably in the End prove the Ruin of it.

The second Point proposed to be consider'd, was the Secrecy with which the Plot was conducted; This is a Circumstance which must naturally strike all who are acquainted from History with Undertakings of this Nature: That a Conspiracy form'd for a long Time, on which the Fate of a Kingdom depended, wherein the Lives of Multitudes Friends and Relations to the Conspirators, in all Parts of the Kingdom



Kingdom were to be sacrificed, shou'd be brought to the Eve of Execution without Discovery or Suspicion, and then be discover'd, not by being betrayed, but by Confidence in Friendship, and Force of Liquor, although hundreds, nay thousands, and some of them of the Meanest Sort were acquainted with it, and engaged to be Actors in it, this I say is a Case which no History can parallel; the Resolution of the Massacre at *Paris* (which has been thought to resemble this) was communicated to very few, and those of approv'd Fidelity, who were in the most secret Councils of the Cabinet. This extraordinary Silence can only be accounted for, by the Seal of Religion being fix'd on the Lips of Men; by Oaths of Secrecy given at Confessions, and ratified with the most solemn Act of their Worship. That such a Political Use has been made of Religious Confessions, and that such Oaths have been administered we have very sufficient Proofs; a Copy of one of them might be produced if it was necessary. There was a Plot and intended Insurrection of this Kind, carrying on in the Reign of Queen *Elizabeth*; and Lord Chancellor *Bacon* " informs us, (which is well worth  
 " remembring,) that the whole Train of the Plot was dis-  
 " covered by Letters intercepted from several Parts, wherein  
 " it was expressly mentioned, that the Vigilancy of the  
 " Queen and her Council in Respect of the Catholicks  
 " wou'd be baffled; because the Queen only watched that  
 " no Nobleman or Person of Distinction shou'd rise to head  
 " the Catholick Faction; whereas the Design they laid was  
 " that all Things shou'd be disposed and prepared by pri-  
 " vate Men of an inferior Rank, without their conspiring  
 " or consulting together, but wholly in the secret Way  
 " of Confession. And these, says he, were the Artifices  
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“ then Practised, which are so familiar and customary to  
 “ that Order of Men.” This powerful Tyranny exercised  
 over the Minds of Men by Persons who in their Turn are  
 under the like Tyranny of their Superiors, till it at last ter-  
 minates in the Pope, is a dreadful Weapon in the Hands of  
 those who may be disposed to use it to bad Purposes; and is  
 an Advantage in Intrigues which the Court of Rome has a-  
 bove all other Princes or States that ever existed: It behoves  
 us therefore, (lest the same Policy shou’d remain in the Coun-  
 cils of that misterious and ambitious Court) to use Circum-  
 spection as a Counterpoise to Secrecy, always keeping Our-  
 selves in a fit Condition of Defence; we may be cautious  
 without being afraid; and watchful without being unchari-  
 tably suspicious.

Let us now in the third Place consider the Means which  
 were used in bringing the Plot to Maturity and Execution.  
 When the Army in this Kingdom was disbanded upon an  
 Appearance of Security in the Government, and the King  
 engaged with his *English* Parliament in Disputes which were  
 likely to find them both sufficient Employment, Ambition  
 thought it a proper Season to put forth its Head; and such  
 is the Force of that Weed in some Soils that it can destroy  
 the Seeds of Affection, of Friendship, of Gratitude, of Duty,  
 of Humanity. All these noble Affections of Nature being  
 smother’d, and the destructive Scheme before mention’d be-  
 ing resolv’d upon, Jealousies and Animosities were fomented  
 amongst the Original *Irish* against their Neighbours from  
*England*; the very Virtues of the People were brought in  
 Charge against them; their goodly Houses, rich Enclosures,  
 fair and numerous Flocks and Herds the Result of superior  
 Skill and Industry, by which they had changed the Face of  
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this Country, were made the Objects of Envy and Detestation. The Projectors then fell upon the whole Body of the State, and represented the several Members of it as Persons altogether corrupt and ill affected to its Welfare; some Facts were misrepresented, all Miscarriages aggravated; and when real Facts were wanting to justify their Invectives, they asserted Falshoods as Facts; and when that Resource fail'd by a Discovery of the Truth, they then charged the Ministry with Intentions which they knew they abhor'd: Particularly that of their having appointed a Day for the Massacre of the Papists. By these Artifices some well meaning Protestants were deluded into the Snare of Disaffection, and tho' they really wish'd well to the Constitution, yet they were taught to speak the Language of those who did not, and so added Weight to the Cause, and contributed by their Assistance to the filling up of that great Engine of Mischief, which, when it burst, it was hoped would destroy them all; Nay, Things the most unpromising and the most abhorrent from such Designs, were yet made to concur in giving Strength and Efficacy to this: For by forced Interpretations of Scripture and of the Statutes relating to Treason, the Gospel of Christ was tortured, till it was made to pronounce that Christians ought to be put to Death for studying it; and the Laws of the State were tortured, till they were made to clear the Passages to Rebellion. Mens Minds being thus prepared and being every where ready for the Assault, the Priests blew the Trumpet of Religion and all Things were instantly hurried to Waste and Desolation, the unexampled Cruelties attended with the most provoking Insults and Sarcasms in the Execution of this Project must be placed to the Account of the particular Dispositions of the People of

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that Time, and were not, nor could they be, any part of the Original Scheme; I shall therefore take no further Notice of them, as the Design of Preserving the Memorial of this Day is not to inflame or exasperate the Spirits of Men but to remind them of being Attentive to their lawful and necessary Security.

By these Passages we may learn to observe the first Motions of a Storm arising in a Common-wealth, with the Arts and Degrees by which it is raised; we may learn how dangerous it is to keep up amongst us Political Distinctions of Names and Countries; since we see whilst they subsist, to what a Height of Animosity the People may be intoxicated by the malicious Infusions of ill directed Ambition. Religious Distinctions and Combinations of Men there always will be whilst there are Power and Riches to contend for; But it will be our Wisdom to secure the State from all such Combinations, by Restraints proportioned to the Danger. This some affect to call Persecution; and they exclaim against the Hardship of suffering for an Opinion which it is not in their Power to alter: No---; Persecution is the Punishing for an Opinion merely as such, or the extending of any Punishment, beyond what the Publick Happiness requires; and in this, the amiable Spirit of our Religion does appear: Others punish for Points of Speculation, we only for a Disposition urged by misguided Conscience to unsettle and destroy the Establishment; they continue their Cruelties till the same Faith becomes universal, we put a Stop to Severity when the Publick Quiet is secured; their Principle arises from an overheated Zeal, ours from a Motive of self Defence; for all we desire is Protection from Civil Discord arising from Religious Opinions, and when once the Stability  
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and order of Government are provided for, we think that all further Punishment must have a Tincture of Malice and Cruelty in it which should be very far from the Breast of a Christian.

THE fourth and last Head of my Discourse was the final Event and Issue of the Rebellion. The Design upon the Castle of *Dublin* being providentially discovered, Means were taken for preventing it; and so the principal Dependance of the Conspirators for a Supply of Arms and Ammunition was cut off; an Asylum left for such Protestants as could escape; a Port open to receive friendly Succours; and the Regency of the Kingdom left at Liberty to consult the best Measures for it's Safety. Every where else the Plot was executed with great Fury and Barbarism; in *Dublin* the Remnant stood their Ground, dejected but not dismayed, enraged but not terrified; and made tho' weak all the Efforts they could for their Safety, till the Arrival of Succours, (unhappily too long delayed) from *England*; then indeed they shewed what Virtue warmed with a just Resentment can effect; they took the Field with irresistible Alacrity and Spirit, and by the Blessing of God on the Justice of their Cause returned Victorious from almost every Encounter. Till at last the Rebels, their Councils confounded and distracted, being intimidated with a Conscioufness of Guilt and every where smitten, in the Field with the Sword, and in their Houses with still more dreadful and more wide wasting Calamities, Famine and Pestilence, were in the End called to a strict but very just Account for all their past Enormities; and paid a very dear Purchase for their short-lived Wantoning in Wickedness.

WE who are firmly persuaded that there is a Being above us, who over-rules and directs the Affairs of Men; who by His Power over their Minds can silently, without any visible Interposition, determine their Wills to execute His secret Purposes, We I say most chearfully and gratefully ascribe our Deliverance to Him, who did correct us, but with Judgment; and acknowledge that it was His Goodness that we were not consumed. And let all Persons who hope for Success in their Actions of Moment examine well whether the End which they propose, and the Means of attaining it are lawful and equitable; for His Power and Ways of disappointing, as well as punishing us are infinite. *Thus saith the Lord God, because the Philistines have dealt by Revenge, and have taken Vengeance with a despiteful Heart to destroy Judah for the old Hatred; I will execute great Vengeance upon them with furious Rebukes; and they shall know that I am the Lord.*

BUT if there are any who are backward in admitting the Aid of a superior invisible Power for the Solution of extraordinary Occurrences, otherwise not easily to be accounted for; and who are rather inclined to believe every Transaction to be the natural Result of the Human Passions and Reasonings unmoved and undirected from without; such Persons may be satisfied, by this Experiment, of the Danger and Folly of attempting to subvert the Constitution of this Kingdom, and to withdraw it from it's Subjection to the Crown of *Great-Britain*. Such an Attempt can never be effected whilst there is any Strength or Spirit left in that Nation; or any Wisdom in this: Our Interests are so infinitely blended and interwoven that we may always depend upon their Assistance and Support in any dangerous Emergency;



gency; and we should think Ourselves happy in being sure of the Protection of so powerful and so free a People; from whom we derive our Constitution and Liberties; whose Virtue reclaimed this Nation from a State of Barbarism, Violence and Oppression; and introduced the Ornaments of humane Nature, Knowledge, Civility and Freedom.

UPON the whole; as often as we look back upon those Scenes of Distraction and Bloodshed, and compare them with the Times in which we have lived, If we are not enlivened with very spirited Sensations of Joy; and Gratitude to our bounteous Benefactor, we have lost our Relish for real Happiness, by being surfeited with it, and want Correction to make us feel His Power: It is by his gracious Appointment that we are reserv'd for Times, not visited with any publick Calamity of Sword, Pestilence, or Famine, but abounding with all the Blessings of Plenty, Health and Peace; that we live under a Prince gifted from above, with Nobleness of Nature fitted for Empire; Love of Justice and Liberty essential in a Legislator; and Humanity----such as glows in the Breast of the most amiable Man: Our Persons and Properties are protected and secured to us by Laws dictated by the Publick Wisdom, which are neither violated nor dispensed with, but executed with Mildness and Impartiality. We live to see publick Encouragement given to all Works of Profit or Convenience; Charter Schools erected, endowed by Royal Bounty, supported with great publick and private Spirit, largely encouraged by Benefactions from *England*, carefully and successfully managed, for the Religious Instruction Maintenance and Education of poor Children; a most useful Society formed for the Encouragement of Agriculture and Arts; our old Manufactures rising to Perfection

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new One's introduced, and a Vein of Industry and Ingenuity with all other Benefits of Peace and good Government spreading itself thro' the whole Kingdom; *Again in this*  
 33, *Place which was desolate without Man and without Beast, and*  
 2. *in all the Cities thereof, there is an Habitation of Shepherds causing their Flocks to lie down.*

I am sensible that these Matters have been represented in a very different Light; there always have appeared in all free Common-wealths, under the best Administration some Citizens whose Employment it has been to keep their Fellow Subjects in a State of Discontent and ill Humour; the constant Methods which they use to effect it are by keeping Mens Attention fix'd on those Advantages which they want without considering those they possess; and then ascribing the Want of those Advantages to wrong Causes. In making an Estimate of the State and Condition of this Kingdom, (I speak with the Heart of one who most sincerely and ardently wishes the Welfare of his Country) I say that in forming a Judgment of the present Condition of this Kingdom, it is unfair and invidious to compare it with *England*, or any other Country whatsoever, as the Circumstances attending each of them are totally different. *England*, for Example, has been a settled Kingdom for many Centuries; and the Natives living in Security, united under a free Government, have by their Application and Skill in Arts and Agriculture in a long Series of Years arrived to a very great Degree of Wealth and Power: This Kingdom has in all Ages been vexed with Civil Broils, wasteful Robberies, and Rebellions; partly arising from the Nature of its antient Constitution, partly from the Unwillingness of the Natives to associate with their *English* Neighbours; and partly from  
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the degenerate *English* themselves, who, grown powerful by exorbitant Grants of Lands, proudly disdained to submit to that Authority from whence they derived their Title, and wanted to reduce their Tenants to the same Degree of Vassalage which they saw the wretched Natives bow under to their insupportable Masters; by these Circumstances added to Religious Contentions, the Inhabitants, from the Insecurity of their Tenures, and Doubtfulness of enjoying their Properties, have been discouraged from making any useful and permanent Improvements, and their Attention has been taken up with Self-defence or Spoil of their Neighbours; and *Ireland* never was properly and securely settled before the happy Æra of the Revolution: If we take a View of it from thence, and carry our Eye down to this present Point of Time, we shall see the Glory of it gradually increasing in Strength and Brightness, and it will bear a Comparison in Point of Proportional Improvement with any other Country, or with itself at any equal Period of Time, whether we consider the State of the publick Revenue; the Number and Elegance of Buildings; the Difference in the Value of Lands; the Increase of Shipping or any other Circumstance by which the flourishing Condition of a Country may be estimated; I wish I could not add to these Articles, the Luxury and Profuseness of the Inhabitants. And all this, notwithstanding our Neighbours have been lately involv'd in a very expensive War and dangerous Rebellion.

IF then we are sensible of our Happiness let us endeavour to deserve, and to confirm the Continuance of it; Let us shew a Zeal in the Support and in the Practice of the Religion we profess equal to its Purity, for without Religion no Blessing from Heaven can be expected; no Order in

Government

Government can be maintained; no Testimony relied on. Let us in our respective Stations, in all our Actions and Discourses, add Strength and Dignity to the Civil Magistrate, weight and efficacy to the Majesty of the Laws, the Protectors of private Right, the Guardians of Liberty, the great Barrier between Prince and People; without some Form of Government, Man, in the present corrupted Condition of his Nature, left uninstructed and unrestrained, would be a most ignorant abject and wretched Creature; and whilst we flourish under a wise and a good Government, It would be a very ungrateful Return on our Part, and highly injurious to our Country, if Wealth and Liberty could dispose us to become troublesome, by giving us Power to be so.

To conclude, Let us finish our Observations with the same Reflections with which we began them, and give Praises to Him *who is the Beginning and the Ending, who was, and is, and is to come.* Blessed therefore be the God that liveth for ever, and blessed be his Kingdom; for he doth scourge and have Mercy, he leadeth down to Hell and bringeth up again; neither is there any that can avoid His Hand. To Him be Glory and Dominion for ever and ever. *Amen.*





